

THE  
True Ministers  
Living of the  
G O S P E L,

Distinguished from the  
False Ministers

Living upon Tithes and forced  
MAINTENANCE.

With a Word of Reproof (preceding the distinction) to  
the Ministers of the Nation, whose Kingdom is already  
shaken and divided against it self.

And the Iniquity and Antichristianism of that Ministry which is  
upheld by forced Maintenance, briefly discovered according  
to the Scriptures of the Old and New Testament.

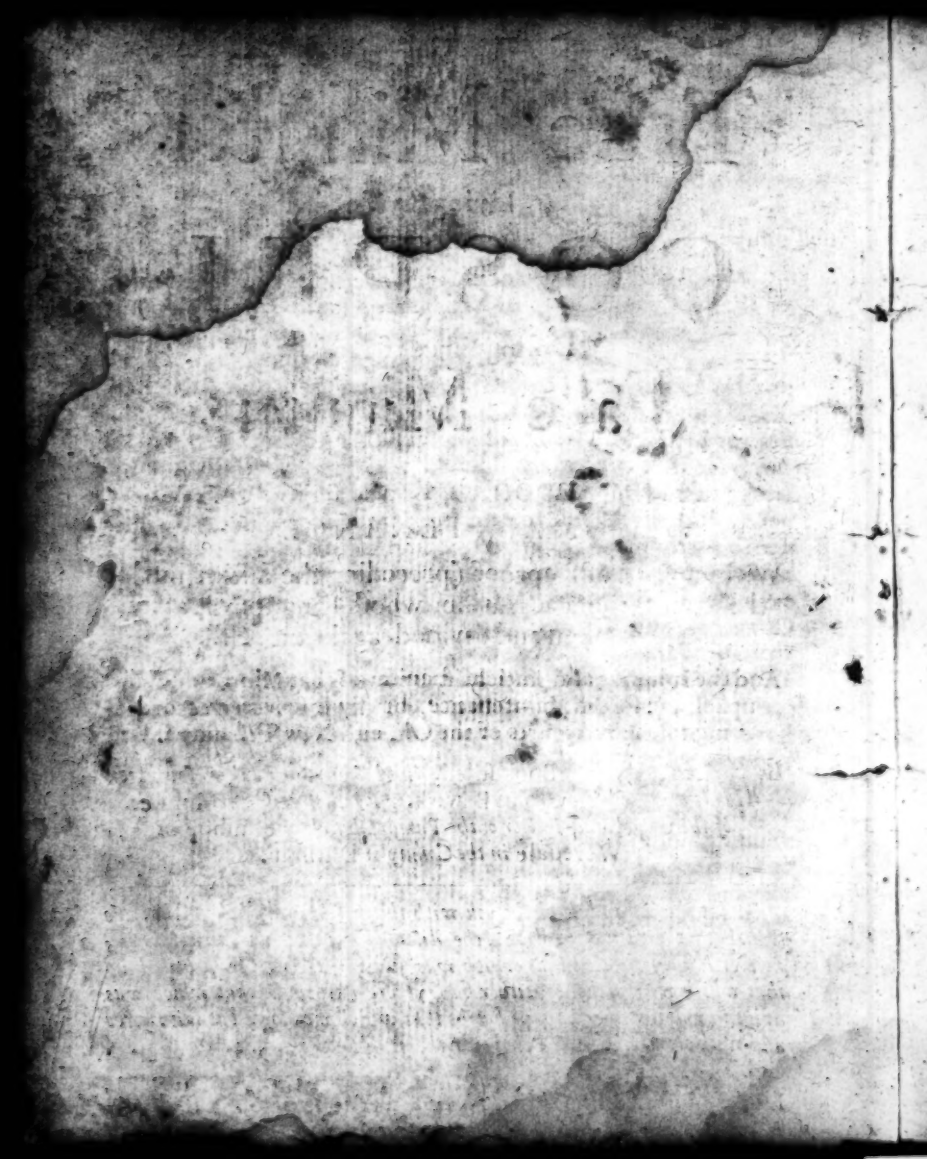
In a brief Reply to a Book filed, *An Answer to a Quakers seventeen  
Heds of Queries*, by John Bewick, who calls himself a Minister  
of the Gospel, and Rector of the Parish Church of Seanhop in  
Weredale in the County of Durham.

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*Ye eat the fat and ye clothe you with the wooll, ye kill them that are  
fed, but ye feed not the flock, the diseased have ye not strengthened,  
neither have ye healed that which was sick, neither have ye bound up  
that which was broken, neither have ye brought again that which was  
driven away, neither have ye sought that which was lost, but with force  
and with cruelty have ye ruled over them, Ezek. 34. 3. 4.*

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London, Printed for Thomas Simmons at the signe of the Bull and  
Moth near Aldersgate.



*A Word to the said John Bewick and the  
rest of his Brethren the hireling Priests  
who are in his way*

**W**Hither are you now run for a refuge and defence for your Tithes and set maintenance? Are all your old grounds fail you that formerly you have pleaded? are you driven out of Scriptures of Christ and his Apostles, out of all the Law of God there, and out of Law of Nations and Countreys, and would you now fly to *Melchisedek* for help? what is there no scripture command that will own you in your yearly stipends, and are you afraid of mens Laws failing you, and are you now fled from all your former pleas, and think you to find help from *Melchisedek*? did you not formerly plead Divine Right, and told us by Scriptures you would prove it, and then being driven out of all commands or examples in Scriptures, then you pleaded the custome of the Countrey, and National Law, and by that in *Olivers* time you took mens goods, and cast them into prison, and made havock and spoil abundantly, and then many of you would not plead scripture at all, but by custome and humane Law you would have it? and dare you no longer depend upon that, and dare you now think *Melchisedek* will stand you in stead, or own you in your work and trading, any more then the Prophets and Apostles? what are ye of the Order of *Melchisedek* now, who but a while ago must needs plead the order of *Levi*; and then when that order and your manners will not stand together, then you pleaded the order of the Nations; and now thou *S. B.* in thy book would make people believe that you are after the order of *Melchisedek*, and that Tithes was yours before they were given to *Levi*, and that he had them but for a time by a special command, till you came, and then you were to come up after the order of *Melchisedek*, and so you must now enjoy them for ever, &c.

But now you must be tried in the light whether you be of that

order or no, as well as you have been tryed with the order of *Levi*; And if you be found of his order, then we will grant you to have right to his maintenance, (if you will be but content with it) for we must needs think it meet, that Children should inherit the right of their Father; so if you be *Melchisedeks* children, you will do his works, which was to relieve the weary Soldier with his own bread and wine; so you may expect his reward, if they be free to give it you, as *Abram* was of his Spoiles; For we never read that it was the order of *Melchisedek*, to ravine about after outward things, nor sued people for hire, nor spoiled their estates, nor cast them into prison, nor any way sought after gifts or rewards, nor do we read that he ever required or received any yearly tythes of any people or Parish, either Caves, beasts, swine, fowls or the like, which was to relieve their families, from any creature, but as he was the Priest of the most high God, not called nor made of men, so he was maintained by him, and not by men, and he was like to him that called him, a bountifull man, ready to give, ready to blesse, and to relieve others in their way, as appears in what he did to *Abram* and his Army in the way, he met them with bread and wine, and gave them freely, and asked them nothing again, and so he received freely tythes of *Abrams* spoiles, but never can any of you prove that he had the tythes of *Abrams* Estate, flock, or tillage, nor ever demanded or sued, or took by force any part of any mans goods upon any pretence whatsoever.

So here is *Melchisedeks* order, if you be of it and his children, then you will own it, and it will own you, and we shall own it also in you; And in this order we find him who was of that Priest-hood, Christ Jesus, a Priest for ever after his order, who to us is an example for ever, and all that walk contrary we deny, who said, it's more blessed to give then to receive, who was bountifull in feeding others, but for himself he had not where to lay his head, this was after the order of *Melchisedek*, and all his are after him for ever, and therefore none of his Ministers did ever require any thing for themselves but what was free, not coveting any mans gold, money, or apparel, nor ever in the least did mention tythes to themselves, or make any yearly bargain about carnal things whatsoever, but preached freely and received freely, or nothing. And this in Scriptures

we find to be the order of *Melchisedeck*, and the order of Christ and of his Apostles, if you can receive it.

But on the contrary, when we see a sort of men who never heard Gods voice, running and enquiring who can get the greatest yearly stipend, Tythes, or augmentation, and tearing peoples bodies and estates if they get it not, according to the havock that hath been made by the Priests of this Nation in these late yeares, this was never the order of *Melchisedeck*, Christ, or his Apostles, nor the order of *Aaron* neither, who had a law for Tythes, but the order of *Els* sons, who was sons of *Belial*, who knew not the Lord, And therefore sent their servants to take it by force, as now hath been done, to the spoiling of many families.

So you are found further from the order of *Melchisedeck*, Christ, and his Apostles, then from the order of *Levi*, as far as the Priest-hood and ministration of Christ exceeds in bounty and freeness the ministration of *Moses*, so far are you come short in your orders and manners, in this covetous practise, after earthly things. And you are seen to be after the order of those that minded earthly things, which the Apostles foretold of, who were coming up in their time, who served not the Lord Jesus Christ, but their own bellies, and made merchandize of people in their times, through covetous practises, and this hath been the order and manners of you, as your practises hath proved it in these late yeares, to the ruining of many families, and so your manners hath declared your order and descent, none that ever was from above doing such things.

So it's in vain to seek to cover that with words which is so monstrously broken out into contrary actions; The Sheeps cloathing can no longer cover your various natures, and for this end hath God left you to your selves, that your practises may exceed, and so make you manifest to the full, and thus hath he left you, that the more you seek to cover your selves with deceitfull words, the more you give occasion for people to mind your unanswerable lives, which are become so boundlesse in covetousnesse, pride, and oppression, That neither Christ, *Melchisedeck*, nor *Moses*, can own you therein, nor will answer what you do, so that when you have done what you can, you must be driven back to her that brought you forth, who rides upon the beast, for no other power will own you, nor bear you in your practises,

pr actises. O unreasonable men, what unreasonable work have you made in these late years in this Nation? what begging and petitioning have you made to every severall power, to enlarge your benefits? what thrusting out one another out of great livings to get in your selves, And when you have got in, what havock have you made of the peoples Estates, and still cryed to the earthly powers for more maintenance? what fusing and casting in prisons of poor people? how have you cursed the great ones that was over you, when they would not serve your turn? and stirred up wars against them, till all hath been as heaps by your means? how have you flattered such as would feed you while they had power, and when they fell, then you have reviled them, and crept under the next, and flattered them; also? and all for Tyches, and augmentations and the like, which thou callest the golden oyl; And yet you would have us believe you are not covetous, nor preach for lucre; And you do deceive with your fained words. Such as are not able to judge between your words and your practise, and so the blind lead the blind, and you hate the light that discovers you, and we can truly say that it is not because we have wronged, or falsly slandered you, that you thus hate us above all men, but for the light that is in us, and the truth that makes you manifest; And we have Gods witness with us, and in us, that we hate not your persons, but your ungodly practises, and so much the more are we made to testify against you, as you seek to cover your selves with wresting the Scriptures, and taking the name of Christs Ministers upon you, but walk in such waies as none of his ever walked in; And in faithfulness to God and godly men, we cannot allow you neither Melchisedeck, Christ, nor his Apostles, nor any of their words to cover you, untill you come into their lives, and leave your devouring covetous practises.

And couldst thou blush, thou hadst never had a face to have quoted such Scriptures in this thy Book, and laid them upon the false Prophets and false teachers of old, whilst thy self is found in the very same steps; so that modesty cannot but admire how thou couldst passe through them, and not be wounded in thy Conscience and made ashamed, what a fore-head have you got?

Or that ever thou shouldst so much as mention one Scripture of the Apostles, or any Ministers of Christ since the Law, to  
prove



prove Tythes due to a Minister of Christ under the Gospel, a thing which none of them ever owned, or so much as mentioned, otherwise then as to deny them; what a reprobate sense is some men now given up to, or was ever truth so perverted, contrary to the life and practice thereof?

And as for Melchisedeck, whom thou wouldst make thy refuge, he will not own you, nor serve your turn, who onely received Tythes of the spoil, of what was taken by the sword, and that but once, and that not by command nor demand, but by a free gift, upon his feeding the Souldiers first with bread and wine, freely; how this will afford you an everlasting Law, to demand the tenth of peoples labours and estates, by which they should relieve their families, and not finding them free therein, to take it by violence, they are blind indeed who sees you not therein, your false ground, and false covers.

And whereas you Teachers use your tongues for your great Tythes, and set maintenance, and the more to prevaile upon doubtfull minded people, you take the Apostles words, and by putting your meanings on them, make some people believe, that when they spoke of living on the Gospel, they meant Tythes, and augmentations &c. We say alas deceived men, you cannot deceive us therewith, for we in plainnesse tell you, that the practice of the true Prophets and Apostles, gives the true and open meanings of their teachings and writings, and to that must you come before their words can own you, or we allow you their words, as to have part or possession in them, for we know the true Ministers of Christ preached not for their bellies, nor their Master-ships, nor sought themselves, nor ever named Tythes as belonging to them in any case, nor was ever augmentation in the bargain to any people, as to their preaching and gospel, nor did they claim a great house to dwell in, but in all things laboured to follow their Lord and Master, who had no possession in the earth, for which they left what they had of their own to be as he was, and preached freely as he did, and this testimony is given of them in the Scriptures of truth, that they wandered to and fro, in hunger, cold, and nakednesse, having no certain dwelling place, and this was their reward, namely to make the gospel without charge, that it might be as free to others as they had received it of God, and they never handled the word for gain, nor taught for filthy luere, nor made mar-

chandize with it, *as what will you give me*, *Judas* they, nor had they great houses to live in, and great Tithes barns to lay up earthly treasure, nor any way exercised covetous practises, but had whole Churches, to which they had not been chargeable at all.

Now for men to take such mens words, to cover their cruell and ravenous spoil and Imprisonments, would be as the taking a Sheeps skin to put on a Wolves back, and then say he is a Sheep, which might deceive the Sheep, but could not change the Wolves nature; wherefore we cannot see the holy men of God so abused, and be silent, as to have their words so wrested quite contrary to the life thereof, and their godly innocent lives so wronged, as to be presented as men of such manners and behaviour: So let them alone, and their holy words and godly innocent lives, abuse them not by taking them into your mouths, so as to represent them to be men of your order or behaviour.

And *Melchisedeck*, and *Christ*, cause not their names to be evill thought on, by making people believe them to be fathers or authors of such spoil and bondage to poor people, or of the true gospel being so chargeable, this is charged upon you all, as you will answer him in his day, when he comes in all his holy ones whom wicked men have belyed, and in the mean time be ashamed of your comparing your selves with them, and confounded in your abuse of the holy Scriptures, and of holy mens lives, for the light is come from on high, and guile is found in your mouths and earthlinesse in your minds.

And you that call your carnal maintenance of tythes and augmentations the golden oyl, (as thou dost in thy book) are seen in the light of God to be wholly ignorant of the true anointing, which should give you sight in your selves, and so cannot lead others out of the world; And it's no wonder that you so oppose the true light, your lamp must needs be darknesse when earthly things is your oyl, your gold must needs be dross, and your prize below the mark of election, and corruption carries the draught in your ballance, whose golden oyl is earthly things, you are seen to be the men who have in you the false measure, and bag of deceitful weights, how is the holy one prized in you, how is the invisible disallowed, and how have you put the price upon carnal things, whose gold is become dross, and corruption counted gold, are you the lights of these dayes?



and Horn and Thomas Moor, say that Christ is the Seed, so that they might as well say that the Angels of God, who speak these words, are the Seed, and that he said that the Power that manow to the seed is Christ, and that he is the Word by which we receive Christ, as also they have done in the same in their former papers, page 6. 1. wherein they have shewed their gross ignorance of the several manifestations of Christ the seed in his People, who are of the Seed of Abraham, which Christ took upon him to redeem his own, and to bring to his own Power and promise, which he received of the Father. And our saying that this Seed which is Christ where he suffers, and is burthened in man by corruption, there he desires to be free from the burthen of Sin, does not argue as falsely as these men infer, that it cannot be said of the Seed of God that in it is no sin, for Christ hath suffered by mens sin and been pressed with them, and born them, *Acts 2. 15. Eccl. 6. 9.* and yet in him is no sin, and if those men were not past feeling, they might feel how the Spirit of the just in them, they have often grieved, burthened and afflicted by their own sins, and yet in that Spirit there is no sin, but in them who resist it.

J. Horn and Thomas Moor, say their Christ by that his death once suffered, and in his Resurrection in that his Body, &c. hath overcome Death and the Devil, slain the enmity, and taken out of the way all that was contrary to them, redeemed them from the Curse of the Law.

*I Answer,* Herein have they stolen the Saints words, which they are out of the like of, for if the enmity were taken out of the way, Sin would not be their natural heritage as they have pleaded for it, and they would not have uttered so many lies and falsehoods as they have done, for one of which J. Horn hath craved forgiveness, and if all that's contrary to them be taken out of their way, then its evident that sin and the Nations pollutions are not contrary to them, for they have confessed themselves too much to have a share in them, and that they are abusers of the Truth.

And to that, *1 John 4. 17.* as he is so are we in this World, J. H. and T. M. give their meaning, and say, *a Christ is unknown, despised, hated, persecuted in his Doctrine, and judged by any of the World so are we.*

*Ans.* In this have they apparently lyed, for Christ was persecuted

strutted to Death of the Word, but so are not *J. Horne* nor *T. Moor*, neither are they unknown of the World as Christ was, for Christ was never known to Preach in a Steeplehouse by an Hour-glass for Tyths, or so much in the Year in Leiw of them, like the Parish Priests and Deceivers, who are out of the steps of the true Ministers, who walked after Christs example, & not after the hireling-Priests example, who Preach for hire, and gifts, and reward as these men do: And rather than *J. Horne* will freely suffer by the World as Christ did, take heed that he fall not to the Common-prayer-book.

And to our calling *J. Horne* a Priest, he sayes, if we mean he is a Priest of the order of Aaron, a Levitical Priest, we say evidently false.

*Ans.* If he be not a Priest of the order of Aaron, then he plainly appears to be a false Priest, seeing that in Page 70. he hath pleaded for his taking Tyths, as neither repugnant to Gods Law nor Mans; as also his practises therein be instances, that the Priests had their several Subburbs and Quarters, when as they that had these were of the Levitical Priesthood, *Numb.* 35. Which Priesthood *J. Horne* hath plainly denyed himself to be one of, and yet pleads for Tyths which pertained to that Priesthood which Christ ended, and disanulled the commandment which gave the Tyths, *Heb.* 7. So what hypocrisie is this *J. H.* in, who claimes a right to Tyths as both being according to the Law of God and Man, and yet upon that account denies to be called Priest, when as the Law of God calls them Priests that took Tyths, and does not the Law of Man the like? And does not the Book of Common Prayer call them Priests?

So that upon this account may *J. Horne* be called a false Priest, he claiming a right to Tyths as by the Law of God, when as the service of the Tabernacle (for which they were given to the Priests of Levie) he is out of *Numb.* 18. As also he is guilty of the false Priests practises, who Preached for hire and divined for money *Mat.* 23. 11.

1. *J. H.* and *T. Moor* the elder and the younger, say, that the false Apostles (it seems by what the Apostles write of them *2 Cor.* 11. 12.) they use to boast of their free Preaching, and in Page 71. They say, that the false Apostles were never the better

Letter for those that are

*Answer.* Herein have they plainly proved that of a Cor. 11. 12. for there is no speech of the false Apostles Preaching freely; see the malice and envy of these accusers, how they say the practise of the true Apostles, and Ministers, which was to Preach freely and not for filthy lucre, (Mat. 10. 1 & 4.) Which they have not yet proved the false Apostles did; as they have affirmed, for they ran into covetousness, and were deceitful workers, having the forme of godliness, but denying the Power, 2 Tim. 3. And in their affirming that the false Apostles Preached freely, here they have set the false Apostles above themselves; for neither J. H. nor Thomas Moor Senior have Preaching freely to boast of, whilst they are seated in Parishes, and taking Tyths and Gifts as the other Priests do, whom they have called greedy dumb dogs, strong to appetite, &c. In their Pamphlet called a Brief Discovery, &c.

T. Moor's Principle Page 2. *That sin is in thy nature as a natural heritage from Adam while he is in this mortal body; and to prove it, he brings, Rom. 7. 17, 20. for I know that in me that is, in my flesh dwelleth no good thing; and that it was not he that did sin, but sin in him, and saith there's his natural heritage.*

To which I Answer, Herein hath he wrested the Scripture, for Paul did not say that sin was in him as a natural heritage from Adam while he was in the mortal body, neither did he own it as his natural heritage, for while it was in his flesh it was his burthen, (after that he was turned to the Spirit) so he waited till it was done away, that he could witness the Creature delivered from sin and become new in Christ Jesus, who redeems out of the first Adams state and nature.

And where we laid down this as T. Moors Principle, that their nature is restored in Christ, and that their nature is a filthy nature, and Christ took upon him their nature, this they say is falsely expressed and perverted, and yet J. H. and T. M. which after say thus, viz. *That our nature, kind or being, as in us, not in Christ, is corrupt and filthy in its self; yet Christ took upon him our nature, not as it is filthy in us by sin in it, &c. and they say that we might as well have said the Apostle of confusion for saying men by nature do the things contained in the Law.*

To which I say, we may justly tax these men with confusion indeed, but not the Apostle; for here they cannot discern between the sinful nature and the pure nature; for the nature of Christ is pure, so that its not their nature, for their nature is filthy, and therefore it is not in Christ, and their bringing that of Rom. 2. 14. and Ephes. 2. 3. together to prove their confusion, sheweth, that they cannot discern between that nature, by which men do the things contained in the Law, and that nature by which men break the Law, and are Children of wrath, but make as if it were all one. But be sure they are out of that nature by which some did the things contained in the Law since their nature is filthy, and by it they cannot do these things contained in the Law but plead against that state, and for sin to continue in them as their natural heritage while in the mortal body.

Again H. and T. M. Say, that the Apostle saith not, that Christ in them is the mystery, but the riches of this mystery is Christ in men\* the hope of glory not the possession of glory, which is not to be enjoyed till his glorious appearing, when these mediums now in use will cease.

*\* which is as much as to say, as Christ in them, but Christ in men, and that his riches is not the possession, when fully is able?*  
 Ans. So herein would these deceivers put Christ the possession of glory a far off, as a thing not to be enjoyed by the Saints till after their decease, till which time also we know they put Christs glorious appearing a far off: But then how was Christ all and in all his believers, and how were they changed from glory to glory, and had the heavenly treasure in earthen vessels, 2 Cor. 4. 7. and 3. 18. if they did not possess his glory, when the riches of the glory of this mystery was Christ in the Saints the hope of glory? What was not these riches the possession in them too? How grossly do these men wrong the Saints and their words in counting them not possessors of the glory before their decease, when as the Saints even when they were in the pure hope, then *rejoyce they with joy unspeakable and full of glory*, 1 Pet. 1. 8. and again after these men aforesaid have so wronged the Saints in counting them not possessors of the glory while here, they go about to prove their corrupt Principle, viz. *That sin is a natural heritage in belie-*

vers so long as they are here; so that by these mens account, the Saints had not Christ in them as their possession, but as their possession, or natural heritage while they lived, which no where the Scripture saith; how sadly have they herein wronged the Saints, and blasphemed against the Tabernacle of God, which is with his people in whom he dwells.

J. H. and T. M. *Tell of an instrumental and outward Object, or a medium of faith which they say, is the holy Scriptures, and then they say the last and most inmost and absolute Object is God in Christ, 1 Tim. 4. 10. Rom. 4. 24. And so they say the Object of faith is one.*

*I Answer,* If the Scriptures be the outward Object or medium of faith, and God in Christ be the most inmost and absolute Object of faith, then how is the Object of faith one? What is the Scriptures without and God one? Or are the Scriptures God? Here's confusion indeed, and where does the Scripture say it is the outward Object and medium of faith? Here these men are come under that confusion they have charged us with (as according to their own account) for in Page 59. they charge us with confounding the Author with the medium, which they call a piece of confusion, when in Page 6. they confess that Jesus Christ is both the Object of faith, and living and enlivening medium by which any comes to God and believe in God, Heb. 7. 25. 1 Pet. 1. 21. so that in Page 8. they say true in saying that we did wisely to say that their darkness and confusion may easily be seen, for so it may, who after in their false inference are telling of some being guilty of the imperfection of ~~the~~ *the* ~~last~~ *last* ~~because~~ *because* they have in them their guts that be witless, and their reason lightness and folly appears.

J. H. and T. M. accuse us that the true Christ we say p. 10. we desire not the knowledge of, In which they have shamefully belyed us, for our words are these, that you look for a Christ like your selves, but that he hath no blood in his Body, as you imagine whom we desire not the knowledge of, for such a Christ they look for, as they cannot prove the true Christ to be, in their Affirming him to have a Body of Flesh and bones in the Heavens without blood in it, as many have heard them Publickly Affirm, which now they would deceptively deny that they so Affirmed and say p. 26. that they determined not that his

Body is a Body of Flesh and Bones, in Heaven without blood, and so they have Preached and published that which they determined not, but were doubtful of; what deceit and confusion is here? And how do they leave men in uncertainties; J. H. and T. M. p. 12. say; *That a man may be a sinner by having sin in him, and yet not sin*, and to prove it bring *Rom. 7. 20.* Paul did not the Evil, &c. To which I say, that their words are as much as if they had said, that a sinner sins not; What folly is this? which *Rom. 7. 20.* proves not, for though there was that in Paul which was of God that sinned not, yet when he did the Evil which he would not, then he sinned in doing it. Again these Diviners who are thus Confounded say, *he that doth Righteousness is Righteous, as God is Righteous, yea as Christ is Righteous; not because there is no sin in him, but because Christ is made to him of God his Righteousness, and in him he is Righteous, as Christ is Righteous.*

Ans. What then, hath Christ sin in him if a man be Righteous as Christ is Righteous when he hath sin in him? this their Assertion would charge both Christ and them that are in him, to have sin in them, which is Blasphemy against Christ; For in him is no Sin, and he is made manifest to destroy Sin.

And to our Question, which was, what one Sin or Sinnes can they lay to Paul or James or John's charge, or to any of them, that they were not perfectly freed from before their Decease, Let them prove some sin which was not destroyed in any of those, before their Decease, or for ever be silent from pleading for sin, or treating the Righteous as they have done, as also we asked them what sin can they prove that Nathaniel had in him, when he had no guile in him? To which J. Horn, and T. Moore Reply page 13. *That it is enough that we believe Paul, James and John that they had Sin, and did in many things offend, though we cannot name their Particular offences, as it is to believe multitudes to have dyed; though we know not of what Particular Diseases, &c. and in page 20. They tell us we may as well say, *Scilicet the Scripture Witness that the Children of Korah dyed, not in the Judgement that befell Korah and his Company, what Disease they dyed of, and if they cannot prove that they dyed of some Disease, then they are Confused if they believe and hold that they dyed, they say,**



*Ans.* Here any Impartial Person may see how these men are Confounded, who have accused the Saints to have sin in them, and to offend in many things while they lived upon Earth; and now cannot prove any one sin, that they were not perfectly freed from before their Decease, or which was not destroyed in them before their Decease, so that here all may see how Ignorantly they have accused the Saints, and how far short of proving their Assertion they are, for any of the Saints confessing any of their present states or failings, does not at all prove that they were offenders, or had sin in them, so long as they lived, as these said accusers would have it: and as to their saying, that multitudes have dyed though they know not of what Particular diseases, and if they cannot prove that they dyed of some disease, then they are confuted if they believe that they dyed, to that I say, thus, their comparison will not hold but is foolish, neither will it follow from what we propounded, for it is evident that multitudes have dyed, as it is appointed for men once to dye: But they have not so proved that all the Saints were Sinners, or had sin in them, so long as they lived according to their Assertion. And to their saying, *that David impletes sin in them though forgiven and covered in whose Spirit is no guile, Psa. 32. 1, 2.* here they have added their own words unto *David*, for he spake of such unto whom the Lord impureth not Iniquity, whose sin is covered and in whose Spirit is no guile, nor can any say that their sin is thus covered when they sin, or that it shall not be imputed to them while they are guilty of it, for does not the Light of Christ discover in man his sin and reprove him for it, when he is guilty of it? They that know it cannot though it be hid from these said accusers.

Again *J. H.* and *T. M.* say *David saith no man living is so free from sin as to be justified, if God enter into Judgment with them, and to prove it being, Psa. 143. 2.*

*Ans.* This is a lye against *David*, for this is not his words, he said not that no man living is so free from sin as to be justified, &c. For when the enemy had persecuted *David's* Soul, and had smitten his Life down to the Ground, he said enter not into Judgment with thy Servant O Lord, for in thy sight shall no man living be justified: Which relates to that state wherein the Enemy hath Power, that the life is smitten down to the Ground, and man cannot be justified, but thorow the death to that

which Judgments are made, and which have no right  
proves no more that the Saints are not justified than do in this life,  
then it does that they are not justified in God's sight, while in this  
life, when as the Saints were justified from that which the Judg-  
ments of God was to, and such could say us not I than I have but  
Christ in me.

To our saying touching Christs Body that the Body is one, and hath many Members, 1 Cor. 12. 12. I. H. and T. M. answer that'said body of a Personal and Mistical body or Society in different senses, and then they say true, also that the body of Christ either Personal or Mistical is not Carnal but Spiritual.

R. E. P. Here they darken the minds of the simple by words which they have no Scripture for, for the Scripture nowhere speaks of Christ having a Personal body, and a Mistical body, and yet both Spiritual. For if he hath two Spiritual bodies, wherefore do they say the one is Personal, and the other Mistical, as if then both were not Mistical, and whence came that distinction in these words from the *Papists*? What is not that which is Spiritual Mistical? (according to their own words) but *Paul* saith as the body is one and hath many Members, so also is Christ, and now are they many Members yet but one body, 1 Cor. 12. 12, 20. and there is one body and one Spirit, Eph. 4. 4, but *I. Horn*, in a Paper to me saith, that Jesus hath a ha

\* What which is humane & carib's,  
as humane & carib's are of hu-  
mane the ground from whence was  
was taken, so that a humane Soul  
is an earthly Soul, wh is then both  
Christ both an carib's Soul and  
a divine Soul in him?

\* *That which is humane & earthly* as humane or homo are of humane the ground from whence man was taken, so that a humane Soul is an earthly Soul, who is then hath Christ both an earthly Soul, and a divine Soul in him?

man Body and Soul \* (& where does the Scripture say that Christs Soul is humane? For his Soul is divine and immortal) & mens natural or earthly bodies are humane, and the Apostle distinguisheth between them and the Spiritual bodies, 1 Cor. 15. 40, 44. so that Christ hath a glorious Spiritual body in Heaven which few can discern, distinct from mens terrestrial or natural bodies, which are humane, now if Christ hath a natural or humane body, & a Spiritual body, & his Church too, which is his body, which they call his Mystical body, may they not as well say he hath three bodies? And then why not as well four or five bodies? But their Ignorance about the natural and the Spiritual bodies is so plainly discovered in our Book intitled *A Brief Discovery of the Dangerous Principles, &c.* in which the Truth is so clearly